The Western Luminary.

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TERMS OF THE LUMINARY.

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ANOTHER EXAMPLE FROM NEW-JERSEY.

We learn by a letter from Princeton, N. J. dated the 17th Dec. that at a meeting of the Missionary Society in that place, on the afternoon of the 13th, which was the day of public Thanksgiving, a statement of facts as collected by the agents on the subject of Bibles, was made by Messrs. Cox Mitchell and Baird, showing the destitute and deplorable condition of large sections of the State in respect to Gospel privileges,—particularly parts of Monmouth, Gloucester, Cape May, Sussex and Warren Counties. After listening to these facts, a resolution was proposed by the Rev. J. F. Halsey, of Monmouth, to the following effect:

Resolved, That with the blessing of God, we will within two years from the 13th of December, 1827, raise the sum of $20 000, for the purpose of building Mission and School Houses, and supporting competent and pious Teachers in the destitute part of the State called The Pines.

This resolution called forth considerable discussion, and some eloquent addresses. As to the propriety and feasibility of raising the sum specified, there seemed to be no difference of opinion; but in respect to the form of the resolution, and the manner in which the money should be appropriated, there was a division of sentiment. At length, after a discussion of about two hours without coming to any definite result, and it being already dark, the meeting was dissolved, and the people were invited to assemble again at 7 o'clock, not as members of the Society but as citizens of Princeton. I have since (says the writer of the letter,) heard it remarked by a friend of Zion, that towards the close of the afternoon meeting, she feared that Satan was also among them, and was about to frustrate their designs: but the sequel will make good, in this instance also, a statement made by the Rev. J. F. Halsey in his address. In speaking of a scheme by which the friends of religion in Monmouth were endeavoring to raise the sum of 2000 dolls. for a benevolent purpose, he remarked that Satan came in among them, and frustrated their designs: but immediately they hit upon another plan, by which they raised 2500 dolls., & so Satan was foiled —as he always will be, when he meddles with the Lord's business.— The result was similar on the present occasion. For when the people were assembled in the evening, the former resolution was waved and another introduced, of the following import:

Resolved, That with the blessing of God, we will raise, within two years from the 13th December, 1827, the sum of Forty Thousand Dollars, to be paid into the treasury of the State Missionary Society, and by them to be applied to the erection of Preaching and School Houses in the destitute parts of the State, and supporting competent and pious Teachers, and employing Missionaries, who, in addition to the labors of preaching, shall visit and superintend the Schools.

This proposition took at once, and *was carried unanimously*. The consequence is, that the amount proposed in the former resolution is doubled; and that the destitute in the whole State are included; thus laying a claim upon the co-operation of the friends of such efforts in other towns and Counties. Mr. Halsey made two powerful addresses.—one in the afternoon, and the other in the evening. Rev. Dr Miller entered very deeply and warmly into the subject, and also several others. It was undoubtedly (adds the writer) one of the most interesting, and probably the most important meeting ever held in Princeton, or perhaps, in the State. The amount subscribed this evening in the church, was 1642 dolls., to be paid in two annual instalments. On the 17th, it had been increased to 2500 dolls.; and, it was supposed, would eventually be 2500 dolls. There were some subscriptions of 200 dolls., and others of 400 dolls. It seemed as if the Spirit of the Lord was present in very deed; and if a proper impulse is imparted to other parts of the State, there is no doubt but the resolution will be carried into effect.

Less than five months ago, the Nassau Hall Bible Society passed a resolution that every destitute family in New-Jersey should be supplied with the Bible in the course of a single year.— This great work is now very nearly accomplished. In the mean time it has imparted new vigor to other Bible Societies, insomuch that similar resolutions have been adopted in reference to more than *two million* souls, exclusive of the population of New-Jersey: and we verily believe that the impulse will not cease, till it has extended to every town and village and hamlet in the United States. But this is not all. The facts collected by the New-Jersey Bible agents in their exploring tours, have revealed the moral wants of various portions of the State, and given rise to these giant efforts to supply them. According to the above resolution, New-Jersey is to raise a greater amount for the support of domestic missions in each of the two coming years, than the receipts of the American Home Missionary Society during the last. Behold, how great a matter a little fire kindleth!

But why should not *this* example, as well as the former be followed in other places! The Bible is only the pioneer for the heralds of the cross: and many other parts of the country are equally destitute with "The Pines." Should such be the effect, thousands and hundreds of thousands will bless God all their days, that the Nassau Hall Bible Society ever existed —or if we choose to look back for a remoter cause, that the Monroe County Bible Society existed:—or for a cause still remoter, that the benevolent heart existed, which first set this mighty machinery in motion. The day has come, when one almost trembles as he touches the springs of benevolent action, so unexpected and overwhelming are the effects which follow.—*N. Y. Obs.*

BIBLE SOCIETY.

An Auxiliary Bible Society has been formed in Amherst College, consisting of *one hundred and seventy five* members. They have subscribed 234 dolls. for the purchase of Spanish Bibles, to be distributed in South America.

We are desired to state, that according to the present arrangement, *all pecuniary remittances* for the American Bible Society, as well as letters pertaining to the purchase of books, are to be directed, not to the Treasurer directly, but to John Nitchie, Esq. General Agent and Accountant of the American Bible Society, at No. 115 Nassau-Street, New-York.—*N. Y. Obs.*

PERSECUTION.

Two of the Jewish converts at Constantinople, who embraced Christianity several months ago under the ministry of the Rev. Mr. Hartley, and who have already suffered much from persecution—as a punishment for their constancy and firmness in their christian profession have had the time of their imprisonment extended to *three years!* The tender mercies of the wicked are cruel.—*Vis. & Tel.*

REFORMATION IN IRELAND.

The number of converts in Ireland who have renounced the errors of Popery and embraced the true religion, from October 1826, to May 1827, is stated in an English Magazine to amount to more than *fifteen hundred*.—*Ib*

Missions about to be Established in Africa.—We learn from an English paper that Messrs. Handt, Sessing and Hegele, the three missionaries of the German Missionary Society destined to Liberia, were ordained at Augsburg in the Grand Duchy of Baden, on the 6th of May, and are now in England. There will shortly be in that Colony missionaries from at least three different Societies,—the American Episcopal Missionary Society, the American Board, and the Society above mentioned. *Ib.*

Moravians.—This little community, few in number, and poor in resources, support 185 missionaries in Foreign lands and number among the fruits of their labors, 40 000 converts from sin to holiness. *Ib.*

Progress of the Reformation in Ireland.—Says the London "World" of Oct. 17th, "From the authentic returns of the respective parishes in Ireland, we learn that within the short space of seven months nearly fifteen hundred persons have publicly renounced Popery, and conformed to the Established Church. These numbers, however, bear no proportion to those who have silently abandoned the errors of the church of Rome, or to those who have attached themselves to various dissenting congregations."

Duelling.—At the Court of Cassation of Paris a point of jurisprudence has just been decided, which it is hoped, may tend to check the practice of Duelling, at least as far as married men and fathers of families are concerned. A Mr. Lelorrain was tried for the murder of a Mr. Garel in a duel. Lelorrain was acquitted of the murder, but was sentenced at the suit of the widow, to the payment of damages to the amount of 20,000 francs to her, and 4000 francs to her children, to be paid when they come of age, with interest to that period.

THE DRUNKARD AN OBJECT OF PITY.

Perhaps we all have those around us who are habituated to the vice of intemperance. We look upon them with abhorrence, and we earnestly desire that we may never walk in their steps. All this is right; but should we not join pity with these feelings? We are commanded to do unto others as we would have them do to us. Now if we knew that at some future time, we should become drunkards; what should we now wish that others would do for us then? Should we not wish them to warn, intreat, and expostulate with us continually! Let us think on the measures others might take for our recovery—let us ponder the subject in our minds, till we ascertain what would be their duty to us; and let us never rest till we have gone and done likewise. Let not the intemperate think I mean to extenuate their guilt which is awful and great. May the Lord take their guilt away and give them the cup of salvation.—*Religious Intelligencer.*

A Salem (Mass.) paper of Nov. 29, says "Our venerable Dr. Holyoke attended public worship this day, and passed, in the enjoyment of all the faculties, his *one hundredth Thanksgiving Day.*"

ON DEFERRING RELIGION.

From an Essay of John Foster.

While you are resolving to adopt the right plan sometime, and flattering yourself that thus there will have been, on the whole, and in the conclusion of life's account, a safe preponderance in favor of religion you are to be admonished that the absence of it in the earlier part of life, is something more, and worse, than simply *so much lost* to that account. It is not only that you are not religious during the time that you shall postpone that concern; not only that you are rendering so much of life, with respect to that, a mere blank, you are all the while aggravating the difficulty, and lessening the probability of your being religious at a later period, or ever. Are you so thoughtless or unknowing as to fancy that a long course of estrangement from this interest, of aversion to it, of resistance against its claims, of suppression of the remonstrances of conscience in its behalf, is to leave you in a kind of natural state, impartial to admit at length the conviction that now it is high time, and easily convertible into a Christian's spirit! Consider that all this time you are forming the habits which, when inveterately established, will either be invincible upon you through life, or require a mighty wrench to emancipate you. This refusal to think, this revolting from any attempt at self-examination, this averting of your attention from serious books, this declining to seek the divine favor and assistance by prayer, this projecting of schemes bearing no regard to that favor, and which are not to need that assistance, this eagerness to seize each transitory pleasure, this preference of companions who would like you the worse if they thought you feared God or cared for your eternal welfare,—these dispositions, prolonged in a succession of your willing acquiescences in them, will grow into a settled constitution of your soul, which will thus become its own inexorable tyrant. The habit so forming will draw into it all the affections, the workings of imagination, and the trains of thought; will so possess itself of them that in it alone they will live, and move, and have their being. It will have a strong, unremitting propensity to grow *entire*, so as to leave nothing unpreoccupied in the mind, for any opposing agent to take hold on, in order to counteract it; as if it were instinctively apprehensive of the effect of protests from conscience, or visitings from the powers of heaven, or intimations from the realm of death; &. therefore, intent on forming the sentiments of the soul to such a consistence and coalition, as shall leave none of them free to desert at the voice of these summoners.

And if you would reflect, you would be sensible that, in effect, you *wish* the case to be just so. Do not practise any dissimulation with yourself on the subject. In making the resolution that *sometime*, (and now, honestly is not that a time willingly regarded as far off?) you will apply yourself to religion you plainly intend that you will *not* be religious, that you will be estranged from the religion, till then. But, in resolving that it shall not command you, you necessarily must wish that neither shall it disturb you. You wish that, during all the time, no interfering, opposing, alarming principle may abide in your mind; because you desire to enjoy fully, and in peace, the kind of happiness which you are to exclude religion in order to enjoy. You are wishing, then, in effect, that your affections and tastes may be entirely in harmony with a system of life devoid of religion, that your judgment may accommodate itself not to condemn your proceeding, and that your conscience should either be beguiled to acquiesce, or repose in a long deep sleep. That is to say, while you are resolving that at some advanced period you will be religious, you are also resolving that, during the long preceding time, you will yield yourself to a process for consolidating those very habits, which will fix your mind in a confirmed antipathy to religion. You are intending to enter at last on consecrated ground, and yet are surrendering yourself to a power, which will hold you back with the grasp of a fiend when you attempt to approach its border. You presume that the latter stage of your journey shall be an ascent to heaven, and yet, in this earlier one, you deliberately choose a track in which you can calculate how each downward step goes in aggravation of the arduousness of that ascent, if you shall indeed ever attempt it: as if a man who had to reach the summit of a vast mountain, and might do it on one side by a long, gradual, and comparatively gentle declivity, should prefer essaying it on that other side, where descending first to a great depth to reach its base, he must then climb its precipices. Whatever I am now gaining, he might say to himself, in the way of pleasant indulgence, in this descent is so much that I shall find to have been *gained against* me by the difficulty on yonder steep.

It may be easy for you to have credit with yourself in denying, in a light inconsiderate way, that you are actually adopting a plan of such monstrous absurdity. You will say, that you are far from being conscious of any wish to aggravate the future difficulty of applying your mind in good earnest to religion. But this is an evasion, of the thoughtlessness or disengenuousness of which you ought to be more than ashamed. You are bound to consider, that in adopting a plan, you are accountable for every thing which is *necessarily* involved in it. And when your plan is that of spending an indefinite but large portion of your life exempt from religion, you necessarily wish to have the unhallowed benefit of your privilege. (But what terms I am using!) That clear advantage you cannot have if invaded by convictions, if harassed by conscience if kept in awe of the invisible Observer, if lightened upon by intimations of a judgment to come. You necessarily wish an immunity from all this, in the prosecution of your scheme. But, therefore, by implication, you wish for that which alone can so exempt you; and that is no other than such a hardened state of mind, such an oblivion habitually, and such a power of defiance occasionally, as will constitute, when fully confirmed, a most fatal aversion and unadaptedness to that transfer of your thoughts and affections to religion, on which you are presuming as the ultimate resource.

And it is probable that, if you had self-observation enough, you might perceive this process toward a confirmed state is going on. Have you no consciousness that the last two or three years of your neglect of religion have rendered your disinclination to it more positive? May there not be a more sensible reaction against its remonstrances? If the earlier feeling was that of mere carelessness about the subject, has it in no degree changed to the stronger one of aversion?

AUTUMN.

The Autumn of the year reminds us of the Autumn of a believer's life upon earth. When he is ripe for heaven, or has fulfilled the duties appointed to him for his day and generation, it is not long before the sickle of death is put in, and the spirit gathered into the heavenly garner. As soon as the designation of grace is completed in him and by him, the voice of God will utter from heaven the reviving sound of—Come up hither!

The corn, when ripe, must be cut down before it can be gathered in; and, when gathered in, it must be thrashed and winnowed ere it can be applied to use.

So likewise the Christian's body must be laid low by death, before his soul can mount up to the mansions of bliss; and thus death from being the sorest enemy, becomes one of the most blessed friends of the believer. Like a benevolent angel, he bursts the bars and chains which detain the spirit in a world of sin and misery, and ushers in the soul to a state of ineffable purity and joy. Death is yours, said the Apostle; and, without death, who could fully possess the life eternal?—This is among the wonders of redemption; the very curse of man becomes his blessing; and that which of itself would have tumbled him down into hell, now wafts him with a glorious speed to the mansions of peace. In their last hours, how many blessed souls have thus perceived, that death was their mercy their privilege, their joy! How many, when nature could afford no comfort, nor the objects of nature have triumphed and rejoiced in the foretaste of the glory just revealing! How many have braved what sense considers with horror, and nobly met this reputed foe of human life in his most dismal forms! Read the martyr's pangs, but read his comforts too; and thou wilt find, believing soul, that murder and tyranny had no advantage over him. In all these things he was a conqueror, and more than a conqueror, through Him that loved him. Almighty strength, unseen by man, supported feeble nature, and gave to a trembling reed the unbowing stability of an oak. Founded on the Rock, the soul could not be moved; but, conscious of replenished strength, looked down upon the agitated waves with tranquility of mind. The martyr's crown was the martyr's joy, his "blood the seed of the Church;" and his portion is near to the golden altar of salvation before the throne in heaven.

However tranquil and serene, yet every believer's death is a martyrdom for glory. He is cut off and becomes a witness for God, and, for a superior interest, he parts with the world. And O what joy have thousands expressed at their last hour, in the prospect of what was before them! However men may boast in the days of health and of ease, or riot in the thoughtlessness of folly, who would not wish to die like the Christian?

It is true, not all God's people have this joy of harvest in their departure hence, but still their harvest is safe, though the weather be not so fine. When they are gathered in, they will surely have their measure full of glory, and want no more. The forerunning joy, if it may be so called, is like the voice from heaven to Christ, (John xii. 30.) not so much for the believer's own sake, as for the help and encouragement of those who remain behind. Whatever be the particular circumstances of their death, all God's redeemed have peace at the last, and peace for evermore.

But there are some, who, instead

of being God's corn, are like the grass upon the house tops, wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom. To fill the hand, means the consecration or blessing of God; and not to fill it, consequently, the desecration or curse. Thus we read of withered branches, stubble, dry stubble, chaff, tares, &c., whose end is burning. The wrath of the Lord, like a devouring fire, shall, we are told, burn up the ungodly. They are not bound, as a reaper binds his sheaves, in the bundle of life, nor are they gathered into the heavenly bosom; but they are winnowed away, like the chaff, and cast into everlasting fire. There the worm of an accusing conscience dieth not, and there the flaming wrath of God is never extinguished. What an awful, what an everlasting separation must shortly take place between the fruit and the leaves, the corn and the chaff, the sheep and the goats; between all that Christ has made to pass under the rod, claiming them as his own, and all that, in the wickedness of their hearts, disdained to have him to rule over them! It was a fearful sight to behold Mount Sinai covered with fire and clouds, with the awful magnificence of a holy, yet a paternal God; but this was a minute appearance, compared with the circumstances of that tremendous day, when the Lord shall arise terribly to shake, not a single mountain, but the whole earth When the very heavens shall pass away with a great noise, the elements melt with fervent heat, the earth and the works that are there in be burnt up, and the universal frame of things be dissolved. If Moses, a good man, and accepted into the favor of God, could not but exceedingly fear and quake at the comparatively small display of the Holy One of Israel, appearing for salvation; what will all wicked men feel, at the solemn approach of the Divine Majesty, upon "the wreck of worlds," to let loose his dreadful wrath upon them, & that fiery indignation, which shall devour his adversaries? This is an affecting thought for Christians; and it should be an alarming consideration to those who obey not the Gospel of Jesus Christ. For persons so awfully situated, one cannot help offering a prayer, that they may have such grace to tremble now, as not to tremble for ever!

ON SPENDING TIME.

The Rev. John Janeway was not a little troubled at the barrenness of Christians in their discourse, and their not improving their society for the quickening and warming of their hearts; the spending of precious time unaccountably, the ill management of visits, and the impertinency of their talk, he often reflected upon with a holy indignation. It vexed him to the soul, to see what prizes sometimes were put into the hands of Christians, and how little skill and will they had to improve them, for the building up of one another in their most holy faith. And that they who should be encouraging one another in the way to Zion, communicating experiences, and talking of their country, and of the glory of that kingdom which the saints are heirs of, could satisfy themselves with empty, common vain stuff; as if Christ, heaven, and eternity were not things of as great worth as any thing else that usually sounds in the ears and comes from the lips of professors. That the folly of common discourse among Christians might appear more, and that he might discover how little such language did become those who profess themselves followers of Christ, he once sat down silently, and took out his pen and ink, and wrote down in short hand the discourse that passed for some time together, amongst those who pretended to more than common understanding in the things of God. And after a while he took his paper and read to them: and asked them whether their talk was such as they would be willing God should record. This he did that he might shame them out of that usual, unobserved, and untamented, unprofitable communication, and fruitless squandering away that inestimable jewel—opportunity "Oh, to spend an hour or two together, and to hear scarcely a word for Christ, or that speaks people's hearts in love with holiness. Is this writing a brave, rational, divine discourse? Fie, fie Where's our love to God and souls all this while? Where our sense of the preciousness of time, of the greatness of our own account? Should we talk thus if we believed that we should hear of this again, at the day of judgment? And do we not know that we must give an account of every idle word? Is this like those that understand the language of Canaan? Did saints in former times use their tongues to no better purpose? Would Enoch, David, or Paul have talked thus? Is this the sweetest communication of saints upon earth? How shall we do to spend eternity in speaking the praises of God, if we cannot find matter for an hour's discourse? Doth not this speak aloud our hearts to be very empty of grace, and that we have little sense of those spiritual and eternal concerns upon us?"—*Christian Biography.*

JUDAS.

It seems at first view very surprising, that Jesus, whose eye penetrated the hearts of the most disguised characters of men, should admit *Judas Iscariot* into his domestic and confidential circle, and above all that he should appoint this mercenary and perfidious wretch the steward and treasurer of his family. Yet this part of our Lord's conduct was the result of profound and even divine wisdom; it answered the most important and glorious ends. It showed that Jesus was willing to throw open his most secret actions, discourses, and views, not merely to his devoted friends, but to a sagacious and hardened enemy. Did ever conscious rectitude appear so dignified, as when Jesus for a long course of time freely submitted his private and public conduct to so acute and treacherous a companion? As Judas was keeper of the common purse, he must know better than any other disciple, how his master applied its contents; whether he devoted them to views of personal interest, popularity, or power. If he had ever discovered the le st fault or even suspicious trait in the character of Jesus, he would certainly have disclosed it, especially when his own reputation and life were depending; he would not have publicly confessed that he had betrayed innocent blood, & have sunk down into insupportable anguish and despair. The full and dying testimony of this determined traitor was therefore one of the strongest attestations to the matchless excellence of our Saviour's character, and to the truth of his pretensions; and our Lord's selection and treatment of him reflect peculiar lustre on his discernment, innocence, and dignity —*Tappan's Lectures.*

GROWTH IN GRACE.

True grace is a growing principle. The Christian grows in DISCERNMENT: a child may play with a serpent; but the man gets as far from it as he can; a child may taste poison; but the man will not suffer a speck of poison near him. He grows in HUMILITY; the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself toward the earth, not because it is feebler, but because it is matured. He grows in STRENGTH: the new wine ferments and frets; but the old wine acquires a body and a firmness.—*Cecil.*

MARTIN LUTHER IN HIS CLOSET.

I cannot (says Vitus Theodorus, one of the German Reformers) enough admire the cheerfulness, constancy, faith and hope of Luther, even in these trying times. He constantly feeds these good affections by a very diligent study of the Word of God. Then, not a day passes in which he does not employ in prayer at least three of his best hours Once I happened to hear him at prayer. O what spirit, what faith, was there in his expressions! He petitions God with as much reverence as if he were actually in the divine presence; and yet with as firm a hope and confidence as he would address a father or a friend. "I know," said he, "thou art our Father and our God: therefore I am sure thou wilt bring to naught the persecutors of thy children. For should'st thou fail to do this, thine own cause, being connected with ours, would be endangered. It is entirely thine own concern: we, by thy providence, have been compelled to take a part. Thou, therefore, wilt be our defence!" While I was listening to Luther praying in this manner, at a distance, my soul seemed to be on fire within me, to hear the man address God so like a friend, and yet with so much gravity and reverence; and also to hear him, in the course of his prayer, insisting upon the promises contained in the Psalms, as if he was sure his petitions would be granted.

A WORLD OF CHANGES.

A black trumpeter, belonging to a regiment quartered in America, many years ago, during a visit by the Rev. G. Whitefield, had resolved to give some interruption to that good man while he was delivering a discourse in the open air. At the hour appointed for the sermon, he repaired to the field where it was to take place, carrying his trumpet with him, on purpose to blow it with all his might about the middle of the sermon. He took his stand in front of the minister, and at no great distance. The concourse that attended became very great, and those who were towards the extremity of the crowd pressed forward in order to hear more distinctly, and caused such a squeeze at the place where the trumpter stood, that he found it impossible to raise up his arm which held the trumpet, at the time he intended to blow it. He attempted to extricate himself from the crowd, but found this equally impossible, so that he was kept within hearing of the Gospel as securely as if he had been chained to the spot. In a short time his attention was arrested, and he became so powerfully affected by what the preacher presented to his mind, that he was seized with an agony of despair, and was carried to a house in the neighborhood When the service was over he was visited by Mr. Whitefield, who tendered some seasonable counsels; and the poor trumpeter, from that time became an altered character.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JANUARY 9, 1828.

INSTALLATION.

Rev. Samuel K Sneed was installed to the pastoral care of the Lebanon & Springfield united Churches, in Washington County, Ky. on the first Saturday of December last. Rev Thomas Cleland, D D preached the Sermon and gave the charge to the pastor.

WALNUT HILL CHURCH.

We learn that the prospects of a revival in the neighbourhood of Walnut Hill, in Fayette County, Ky are encouraging. At a four days' meeting, in the Church at that place, which closed on Monday last, we learn that nine persons were added to the Church; and a very considerable number came forward to the anxious seats.

REVIVAL AT MONROE STATION.

The following interesting letter, from the Rev. *Thomas C. Stuart*, to the Corresponding Secretary of the Lexington Female Missionary Society, has been handed us for publication in the Western Luminary. In answer to the question in the last paragraph, we are authorized to state, that the Managers of this Society, intend very shortly to put up a box of clothing, &c. to forward to the Indian Missionary Station at Monroe. Any donations, either in clothing, or money, will be thankfully received.

"Monroe, Dec. 10th, 1827.

Miss Margaret A. Blythe.

Dear Friend,

I wrote you some time last summer, acknowledging the receipt of a box of clothing from the female Society of Lexington; and also giving you some account of the good work of the Lord which was then going on at this place. Not knowing whether you have heard any thing more from us, and believing that every thing which relates to the prosperity of Zion will be interesting to you and our Lexington friends, I again address you without waiting for an answer to my former communication.

The last summer and fall have been the most solemn and interesting seasons I have ever witnessed. God was near in a very peculiar manner. His Holy Spirit came down, not indeed as a mighty rushing wind, but in a still, small, yet powerful voice, subduing the hearts of the stoutest rebels, and bringing sinners of every description to bow at the feet of Jesus. For a few weeks the awakening appeared to be general. The attention of almost every one in our neighborhood, and for many miles around, seemed to be aroused; and many came from a distance, as if to enquire what these things meant. Our meetings, which were frequent, were crowded to overflowing. There was no noise nor confusion, but frequently the deep sigh and silent tear would testify the inward anguish of the wounded spirit. The convictions were generally very powerful, but soon followed with deliverance from the bondage of sin and Satan, and a rejoicing in hope of the glory of God. Christians, as you may well suppose, were waked up and ceased not to besiege a throne of grace for a yet more plentiful effusion of the Spirit. Perhaps you are by this time, anticipating a very large accession to the Church; such as you are accustomed to hear of from revivals in other parts of the world. Perhaps also you have been painting in your imagination, companies of Indians, whom we view as the outcasts of Israel, returning to the Lord with weeping and with mourning. We cannot, of course, speak with certainty as to the number who have been brought into the kingdom of Christ, as the fruit of this visitation; but in the judgment of charity, we hope about twenty two; of whom two are natives, three are white men and the remainder black people. The good work still goes on though with less power and interest than formerly. There are now about fifteen who appear to be under concern about their souls, and enquiring what they shall do to be saved. A few who once seemed to have set their faces Zionward, are now walking in the downward road, and are far from God and heaven. We pray that they may not continue to wander until they stumble into the dark chambers of eternal night. On a review of the past, we are constrained to bless God for his unspeakable mercies. O! may he continue to work until not only this heathen land, but all the world shall bow and own him as their sovereign Lord.

Are there no Missionaries in Lexington or its vicinity? I am much in need of help. The care of all the concerns of the establishment fall upon me. I am farmer, and teacher, and superintendent, and pastor, and, in short, every thing, having no one to assist me in any thing. My time is much taken up with secular affairs. I feel that it should be devoted exclusively to the work of the ministry.

May we expect another box of clothing from Lexington this winter! We are becoming needy. Should you send a box, we hope it may be convenient to make up the clothing. Mrs. Stuart has no one to assist her in sewing."

For the Western Luminary.

Mr. Skillman,

The Christian cannot but be forcibly struck, when he reads the notes, of the late Doctor Scott, on the 11th chapter of Daniel 40—45 verses, especially, after the late victory of the combined fleets of England, France, and Russia, over the Turkish fleet at Navarino. And lest the work alluded to may not be in the hands of your readers generally, the whole note on the 44th and 45th verses is given entire.

"All the attempts of Commentators to apply this to Antiochus have proved fruitless; for though he went forth with great indignation to subdue some revolted provinces in the east and in the north; yet he never returned into Judea, which land alone can be intended by "the glorious holy mountain." It is more probably concluded, that this part of the prophecy relates to events yet future. Some conjecture that the Persians, who border on the Turkish dominions to the east, and the Russians who lie north of them, will unite against the Turks; that in the land of Canaan the latter will fix their camp with great ostentation, as well as wage the war with great fury; and that there they shall receive such a defeat as shall end in the utter subversion of their monarchy. But it may perhaps refer to events, which have before been mentioned, (Notes Ezek. 38—39 chap.) namely, the return of the Jews to their own land after their conversion, and the assistance to be given them by the Christian European powers; which tidings from the east and north must needs trouble the Turkish princes, who possess the country that is again to be restored to the Jews. And thus going forth with great fury to war against the Jews, and having pitched their camp between the Mediterranean sea and the Dead sea, in the mountains of Judea, they will be suddenly, and surprisingly ruined without help or recovery. Thus the ruin of the eastern antichrist will not be far distant from that of the western; both of which seem to be predicted in this chapter.—The word rendered, "to make away," signifies to curse, and seems to intimate, that the war would be on a religious account. As, however, this part of the prophecy certainly is yet unfulfilled, we ought not too freely to indulge conjecture, where the evident meaning of the prophecy does not fully authorize our conclusions."

To the wise. What latitude is England and France from the Turkish dominions, and is not Navarino on the east of the same? AN ENQUIRER.

TURKEY, GREECE, AND THE ASSOCIATED POWERS.

The news from Greece, which may be found under our foreign head, is of the most important and animating character. *The Turco-Egyptian fleet is annihilated, and Greece is free.* Free at least from the intolerable tyranny under which for nearly four centuries she has groaned, and which, for the past seven years, has tinged her waters with blood, and made her once beautiful fields a scene of desolation.

The loss of life which was experienced in the battle of Navarino, is we know, appalling. But when it is considered that many of these men were actors in the tragedies of Scio, Ispara and Missolonghi, and that most of them had in one way or another imbrued their hands in the blood of innocent women and children, who will not rejoice that the vengeance of God has at last overtaken them! The pity which would rescue such men from death, is as much crime as that which would shield a murderer on the gallows from the hands of the executioner.—To illustrate their savage cruelty, it is stated in a letter from Zante, that Ibrahim Pacha, while his ships were blowing into the air, was himself on the mountains of Messenia, presiding at the tortures of some priests whom he caused to be crucified on the olives—offering holocausts of peasants on the altars of death—and making up bales of girls and children whom he intended to send to Egypt.

What will be the present effect of this mortifying defeat upon the safety of the Greeks, it may not be easy to predict. But it is rational to suppose, either that it will exasperate the Turks to new deeds of violence and blood, even beyond their accustomed atrocities, or that it will produce a cessation of hostilities, as preparatory to the return of peace. The alternative to be chosen, will depend solely on the purposes of the Divan in respect to the future. If they dared to hazard a war with England, France and Russia, they will certainly undertake it; for the mortification which it will cost them, to cower before a company of "Christian dogs," is greater than we can readily conceive. The latest accounts from Constantinople represent the Reis Effendi as having manifested some disposition to yield; and it is moreover stated, that the Austrian Internuncio, who has been supposed in connexion with his government, to favor the interests of Turkey, has entirely changed his language, and recommended a pacific course.

But it is needless to take up time in speculating upon events which will probably be made known by the very next arrival from Europe. Certain it is, that whichever course the Divan may pursue, Greece will soon be delivered from her chains.

It is a coincidence of some interest, that this signal interposition in behalf of suffering Greece, should have followed so closely upon the supplications which were offered up for her deliverance, at the late meeting of the American Board in this city. The statements of Mr. King, who had but recently visited the country, and found among great numbers of its inhabitants a famine, not only of bread but of the Word of God, awakened an intense desire for their relief, which was carried by more petitions than one, before the throne of Jehovah. In the great revealing day it will be known how far this result was in answer to the prayers of his people. *N. Y. Obs.*

FOREIGN NEWS.

FURTHER PARTICULARS OF THE

DESTRUCTION OF THE TURCO-EGYPTIAN FLEET.

London, November 15.

The Turco Egyptian Fleet is annihilated!—The first blow has been given to the Ottoman power and it will assuredly be followed by others more severe and more fatal. On the 20th of October, "Sir Edward Codrington, having learned that Ibrahim Pacha had landed the troops composing the expedition, in violation of the armistice, and was dealing destruction around amongst the Greeks of the Morea; the vice admiral, with the combined squadrons (The French and Russian admirals having placed themselves un-

der his orders) stood in for Navarino, and found the Turkish and Egyptian fleet lying there, being moored in a cresent, and apparently ready for action.

Having passed the batteries, Sir. Ed. Codrington despatched the Dartmouth ahead, for the purpose of sending a communication to Ibrahim, or the Turkish Admiral, warning him of the consequences of his proceedings by bringing down upon him the vengeance of the allied squadrons. The Dartmouth's boat, carrying this communication, was fired upon, and we regret to add that Lieut. Fitzroy and the whole boat's crew were killed. This was the signal for attack. The British admiral proudly lead in the Asia and placing her between the Turkish and Egyptian admirals, opened a tremendous fire upon the former. The Egyptian admiral having sent a messenger, declaring that he would not fire a gun, Mr. Mitchell, Adm. Codrington's interpreter, was sent on board, but he was basely shot, and the admiral immediately fired on the Egyptian admiral. The action became general on both sides, and continued with great fury for four hours, when it terminated by the complete destruction of the whole Turkish and Egyptian fleet, consisting of 4 sail of the line, 15 frigates, 15 corvettes, 9 brigs, 3 fire-ships, and numerous transports, &c. The ships which had escaped the fury of the attack were run on shore by the Turks themselves, and destroyed.

This glorious achievement has not been performed without a tremendous loss of human life. The Turkish Admiral had 650 men killed, and the loss of the others in proportion.

"The loss of the Allies has been great, among the English slain, are Captain Walter Bathurst of his Majesty's ship Genoa; Lieutenant Fitzroy; Mr. Smith, the Master of the Asia, and many other gallant officers and men, making a total loss in the British Squadron of 20 officers, 21 petty officers and 219 men killed and wounded. The Asia had her mizen mast shot away, and her mainmast severely injured. The French and Russian fleets took a very active part.—The French Admiral De Rigny, signalized himself by an act of chivalrous gallantry; not having been able to get his own flag ship satisfactorily into action, changed his flag to a frigate in which he most gallantly rushed upon the enemy, but his loss was very great, exceeding one hundred.

Affairs have been brought to this crisis by the bad faith and cruelty of Ibrahim Pacha, who finding that he would not be allowed to commit naval hostilities, resolved, in defiance of the armistice, and in breach of his solemn promises, to reek his vengeance on the whole Greek population; and this savage determination he was carrying into effect, by burning houses, destroying agriculture and trees, and even massacreing women and children.

The London Globe of the 15th Nov. asserts, that "every possible mean will be resorted to, to provide for the safety of the allied ambassadors, and subjects of the Christian states, resident in Constantinople. The British Ministers entertain no apprehensions that the intelligence from Navarino will reach the Turkish government before it is received by the ambassadors; this we hope, for the sake of humanity, will prove to be the case, for the first ebullition of the Ottoman fury might be cruel in the extreme."

The English government do not deem it necessary to send re-inforcements to Admiral Codrington, but the French are about sending several vessels to M. de Rigny. A courier was immediately despatched to St. Petersburg, but it was not time to learn what the Russian cabinet might think proper to do.

The Turk was sending large supplies of money, provisions, men, ammunition to his fortresses on the Danube. On the lines of that river and of the Pruth, *eighty thousand* Russians under Field Marshal Wittgenstien, are already assembled and ready for the field. A *still greater* army under Marshal Sachen, is ready to support his operations, and the Czar himself is expected to join them

Previously to the battle of Navarino, the Sultan had sent a firman to Ibraham Pacha, directing him to repel force by force. On the strength of his firman Ibraham commenced the aggressions above recited.

ANOTHER VICTORY.—A letter dated, Camp, near Vortizza, Sept. 30th, describes another splendid victory, which though eclipsed by the great one above recorded, must be of eminent service to the Grecians. A flotilla of Greek vessels, composed of a brig, two schooners, a gun boat, the steam boat Perseverance, Capt. Hastings, and another gun boat, encountered in the Gulf of Lepanto six Turkish vessels, three Austrian merchantmen with supplies for the Turks, and some smaller vessels. On the morning of the 26th, at about 10 o'clock, Captains Hastings and Thomas attacked the Turkish vessels, and in a few minutes, we saw the smoke ascending from one of the vessels which had taken fire. The engagement lasted about half an hour, and in that short time the two intrepid Englishmen succeeded in burning all the Turkish vessels, with the exception of one, which they sunk.

ANOTHER.—General Church published on the 2d of September a bulletin, to thank the corps of General Colopoulo for the victory which he gained at Kafiari over the Turks, who lost 700 men, sixteen officers of infantry, two officers of engineers, and three standards.

FRANCE AND ALGIERS.—Gibraltar papers inform that on the 4th of October, an action took place between the French squadron off Algiers and the Algerine fleet of 13 vessels. The action lasted four hours. At a quarter past 3 the action ceased neither party showing a disposition to renew it, and as far as could be observed, neither having sustained much injury.

PRINTING PRESS AND TYPES FOR THE CHEROKEE NATION.

It was mentioned in the Missionary Herald for July, that a fount of types had been ordered by the Cherokee government, and was in a course of preparation. These have now been completed; and, together with a fount of English types, and an iron press, of an improved construction, and the entire furniture for a printing office, were forwarded about the middle of last month. The press will be employed in printing the New Testament and other portions of the Bible, and school books in the Cherokee language, and such other books in Cherokee or English, as will tend to diffuse knowledge through the nation. A prospectus has also been issued for a newspaper entitled the *Cherokee Phœnix*, to be printed partly in Cherokee and partly in English: the first number of which is expected to appear early in January All this has been done by order of the Cherokee government and at their expense. They have also hired a printer to superintend the printing office, to whom they give $400 a year, and another printer to whom they give $300 Mr. Elias oBudinot, who was educated, in part, at the Foreign Mission School and extracts from whose address, delivered in many of our large towns, were inserted in the number of this work for April, p. 116. has been appointed editor, with a yearly salary of 300 dolls.

Among the Cherokees, then, we are to see the first printing press ever owned and employed by any nation of the Aborigines of this continent, the first effort at writing and printing in characters of their own, the first newspaper, and the first book printed among themselves; the first editor; and, the first well organized system for securing a general diffusion of knowledge among the people. Among the Cherokees, also, we see established the first regularly elective government, with the legislative, judicial, and executive branches distinct; with the safeguards of a written Constitution and trial by jury. Here, also, we see first the Christian religion recognised and protected by the government; regular and exemplary Christian Churches, and flourishing schools extensively established, and in many instances taught by native Cherokees.—*Miss. Herald.*

AMERICAN TRACT SOCIETY, N. Y.

THE following facts relative to the progress and present state of this Society, appeared in the General Agent's Report, to the Executive Committee, Nov. 19, 1827 viz:

Whole number of Tracts printed since May 1, as by the printer's bills, (exclusive of bound volumes.)	1,727,900
In the treasury, including a draft of 100 dolls. not yet due,	$262 11
Amount due for paper purchased	10,643 54

For three months past the demand for Tracts has much *exceeded* the amount published, leaving the Depository but very partially supplied, and a number of Tracts entirely out of print.

These facts show, at a glance, that the Society's *stock of Tracts must be increased to the value of many thousands of dollars*, before it can proceed without embarrassment. And it seems scarcely necessary to add, that for funds to do this, it depends entirely on the donations of the benevolent, as the Society's publications are *sold at cost*.

AMERICAN TRACT SOCIETY, BOSTON.

Communicated by the Corresponding Secretary of that Society.

From May 10th to November 12th of the present year, this Society have issued from the Depository. *Five million one hundred fourteen thousand six hundred and sixty eight pages of Tracts*; of which 250,000 pages have been distributed gratuitously, and about 500,000 pages have been delivered to life members. The remainder have been sold to agents and auxiliaries.

The demand for the Society's publications is constantly increasing, especially for gratuitous distributions. New fields for their circulation are opening: new distributors are coming forward to be work; and the Committee feel, more than ever, that God will make Religious Tracts mighty in pulling down the strong holds of Satan, and ushering in the day when all shall know the Lord.

HINTS TO CORRESPONDENTS.

The following useful hints to those who write for a religious paper, are copied from the Christian Advocate.

1. As to the style. Now I think the style should in some measure correspond to the subject. In narrating revivals of religion, for instance, when I perceive any thing in the writer which seems aiming at the florid, or a wish to astonish us with bold figures, or high wrought periods, rolling along with affected grandeur, I am disgusted. In these I want nothing but naked facts, related in the most simple, unaffected style, void of all coloring, and destitute of all amplification. I want the facts to speak for themselves, without the writer's prolix reflections,—particular, where particulars are interesting, otherwise, short and full.

The same remarks apply to biography. Here all bombast, all artificial coloring is out of place. I want to see the character described, not the talent of the writer displayed. Indeed, this is best displayed by conforming the style and manner to the subject.

In controversial writing, I want every thing plain, the reasonings close and cogent. Here, to be sure, is more room for an exhibition of talent, as the argument sometimes needs to be spread out before the reader in all its strength, illustrated by apt comparisons But here especially, all ambiguity should be avoided.

2. In regard to the length of the pieces. This, I think, should correspond in some measure to the work in hand. Long dissertations will do for octavos and folios on grave subjects But in a weekly paper of miscellaneous character, they become tiresome, principally perhaps because they are not expected. A lively writer, I know, can keep up attention. And some, who join to sprightliness, deep, piercing, and important sentiments, never weary me. I only regret that they do not say more. But in general, in a paper like yours, I want short pithy sayings. I say *in general*, because I admit that some subjects, not improper to be introduced into the columns of a religious paper, may well admit of greater amplification.

From the New York Observer.

THE WITNESS OF THE SPIRIT.

[CONCLUDED.]

That my views on this subject may not be mistaken, I proceed to remark, that the witness of the Spirit, unless it be an immediate revelation, standing independently of any thing else, supposes the following things:

First. That there is an acknowledged standard by which to determine the genuineness of our religion. That standard is the written word of God. To the law and to the testimony: whatever is spoken or experienced, which is not according to this word, it is because there is no light in it. We have no reason to believe that any true experimental religion exists in those parts of the earth, where this standard can not be referred to for a decision.—The word of God was written according to the inspiration of the Holy Spirit. Here then is the *revealed witness* of the Spirit concerning the nature of true religion.—Here we learn the character, internal and external, of those who are born of God. This testimony of the Spirit is not concealed, but lies open to the examination of all, both believers and unbelievers. The Spirit has given us the most satisfactory evidence, that this is his testimony concerning the character of the children of God. From this we may be sure that he will never vary. This is the word by which we shall be judged at the last day, and that by which the state of every man will be unalterably fixed. If there were no written standard of divine truth, all the witnessings of the Spirit to our hearts, must be equivalent to so many new revelations, which would need to be confirmed by miracles.

Secondly. The Spirit's witnessing with our spirit that we are the children of God, supposes that he has communicated to us that very character which he has described in the written word, as belonging to his children. He gives us evidence that we are the children of God, by imparting to us the spirit of adoption. Without his transforming word we could never have any evidence of being the children of God; for without this, we should never be so in reality. This privilege belongs to them, and them only, who have the *filial character;* and for this character we are dependent on the special agency of the Holy Spirit. The more abundantly he sanctifies our hearts, the more decided is the testimony which he bears to the fact, that we are in truth the children of the living God. There is a particular point of time when we are brought into the household of God, but the evidence of our adoption is capable of a continual augmentation.

Thirdly. One thing more is implied in the Spirit's witnessing with our spirit, that we are the children of God: He leads us to compare what he has wrought within us, with his testimony in the Scriptures concerning the nature and effects of the spiritual birth. The witness of the Spirit concerning the nature of religion, recorded in the Scriptures, is true. The witness of the Spirit in the heart, as far as it is his own work, is truth and is no lie.—These two distinct witnesses of the Spirit of God must agree together, to give any one evidence that he is a child of God; and *his* spirit is capable, in distinction from that of another man, of discerning this agreement. "For what man knoweth the things of a man, save the spirit of man which is in him?" It is wholly by discerning the agreement between the external witness of the Spirit in the word and the internal witness of the same Spirit in our hearts, that we obtain any scriptural evidence of our having passed from death unto life.—All else that is depended on as the witness of the Spirit, is fallacious and dangerous in the extreme. And to be looking out for any such witness of our adoption, is to place ourselves in the way of that adversary who is walking about like a roaring lion, seeking whom he may devour; and who proves most successful in the destruction of souls, when he transforms himself into an angel of light.

An expectation of any other witness of the Spirit, except that which consists in the spirituality or holiness of our affections and actions, and their agreement with the Spirit's witness in the word, exposes us to be deceived by a sudden impression made upon the mind, with or without a text of Scripture; which in this case is taken for a message from God to tell us that he has accepted us. It exposes us to be deceived by a *dream*,—by a sound in the air.—by a light or other visionary appearance;—and indeed by every thing else which it is entirely in the power of Satan to produce. They who believe that the Spirit's "witness is not the testimony of the graces and operations of the Spirit, but that it is an inward and secret suggestion, whereby he raiseth our hearts to the persuasion that God is our Father and we are his children," are in danger of making greater dependence on the most whimsical imaginations, and things destitute of all moral excellence, and which can be as easily effected by the power of an evil as of a good spirit, than on a heart of contrition and a life of obedience.

Why, it will be asked, do any embrace a sentiment on the subject of the witness of the Spirit, which is replete with such dangerous consequences? To this inquiry it may be replied:

1. Some embrace the sentiment, which it has been the object of this essay to expose, because they think it to be the most *natural* meaning of that text which speaks of the witness of the Spirit. This was undoubtedly the case with the man who continued and completed the Annotations of Mr Poole, (to which reference has been made;) whose views of the sacred text, in most instances, appear to be correct.—Such commentators will think, that the representation which I have made, cannot be correct, because it confounds the *witness* with the *fruits* of the Spirit. They will say, The witness of the Spirit must be an attestation of the fact, that the fruits already exist. But nothing is more common than to give different names to the same thing, when it is used for different purposes. When the holy affections and good works, which are the consequence of regeneration, are considered as the means of rendering us *amiable*, they are denominated the *graces;* and when *useful*, the fruits of the Spirit; and when these same holy affections and good works are considered as *evidences* of the change, they are called the *witness* of the Spirit. It is precisely the same work of the Spirit, that renders us amiable and useful, which gives us evidence that we are the children of God. The thing to be testified, is not so properly this, that we have the fruits of the Spirit,—as that we are subjects of the new birth, and are entitled to the privileges of adoption

To relieve the minds of those, who have no particular desire to adopt this dangerous interpretation of the text which speaks of the witness of the Spirit, I would remark, that there is another passage in the same chapter, which speaks of the *intercession* of the Spirit, which must necessarily have an interpretation similar to that I have given of its witness. The Spirit is said to make intercession for us with groanings which cannot be uttered; & yet these intercessions & groanings manifestly exist in our own hearts. They are attributed to the Spirit, because he produces them in us. In the same manner, the Spirit beareth witness that we are the children of God, because, by means of his sanctifying influences, evidences of our adoption are to be found in our own hearts and lives. But I reply,

2. There is reason to fear that many embrace and adhere to the dangerous interpretation of the witness of the Spirit, which it is the object of this essay to expose, because it is an interpretetion which suits their taste, or because it agrees with their own religious experiences. A sinner who is awakened to a sense of his danger, wishes for a hope; for he dreads everlasting misery.—While he wishes for a hope, he is perfectly opposed to the scriptural method of obtaining one. The word of God commands him to exercise godly sorrow for sin, and faith in the Son of God, even a faith which worketh by love; it commands him to deny himself and submit to God without conditions. Let him do this, and he will have the legitimate witness of the Spirit; and short of this he can have no hope. To this way of obtaining evidence of a future blessedness he is wholly averse. But he is not at all averse to the direct witness of the Spirit. He wishes for some immediate communication to be made to him that God loves him, and designs to make him happy forever To obtain such kind of evidence there needs no change from selfishness to disinterested love. Selfishness is the proper soil for such a hope.

They, whose hope was originated by some secret suggestion, distinct from the graces of the Spirit, are unwilling to relinquish their sentiment concerning the direct witness, since this would destroy the foundation of their hope. Hopes thus founded are vastly worse than none.—There is scarcely any class of sinners who are such hopeless candidates for true conversion, as those who have, in their own view, been converted, and received the immediate or direct witness of the Spirit, confirming the fact. Here that proverb will apply with force: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" While the children of God, weighing themselves in the balance of the sanctuary, are often seen to tremble, lest they should be found wanting; the false convert whose chief dependence is on inexplicable testimony of the Spirit, has no fears, and can hardly be induced to take a step towards examining himself, whether he be in the faith. If such a convert becomes so immoral, that he is ashamed to call himself a Christian, still he is very apt to vindicate the character of his old hope, instead of acknowledging, as he ought, that he was deceived, and thought himself to be something when he was nothing

This subject is earnestly recommended to the careful attention of all those whom the Lord has set to watch for souls. Should the spir-

itual watchman misapprehend the witness of the Spirit,—even the *nature* of that evidence, by which the candidates for immortality are to determine whether they have experienced that moral change, without which they are assured they cannot see the kingdom of God,—no one can calculate the extent and desolation of the evil which will be the consequence of such a mistake!

ARISTARCHUS.

From the New York Observer.

RELIGIOUS NEWSPAPERS.

There is no other country in the world, where the number of newspapers is so great, or their influence so powerful, as in the United States. —This arises partly from our peculiar form of government, and partly from the fact that no other people are so emphatically a reading people. It is strange that an instrumentality at once so popular and effective, should never have been applied to the purposes of religion, till A. D. 1816. In the beginning of that year was commenced the publication of the Boston Recorder; which, as it is the oldest, is also one of the best Religious Newspapers in the land. As was to be expected of a plan so new and adventurous, it had embarrassments and prejudices to contend with; but these gradually disappeared, and the paper gained a firm hold on the affections and patronage of the Christian public.— From this small beginning the taste for such publications has increased till they exceed 30 in number, visiting weekly from 50,000 to 60,000 families, and circulating annually nearly or quite 3,000,000 sheets.

If it would not be considered indelicate in us, we would specify some of the advantages of the Religious Newspaper. The variety of information and instruction which it contains renders it attractive and useful both to the aged and the young. It brings before the mind the choicest selections from expensive works, both foreign and domestic, at a comparatively trivial expense. In proportion to the quantity of matter, it is cheaper even than Religious Tracts. Wherever it is introduced into a parish, it is uniformly found the best friend of the minister, and the promoter of all his benevolent designs. How often does it displace a class of reading which is worse than useless; and introduce in its stead that which goes to the improvement of the mind and heart; making men better members of society and better Christians. It tells them not merely of what is passing in the civil and literary world, but of those magnificent events which are leading on the latter day glory: of those affecting cases of personal experience which illustrate at once the obduracy of the human heart and the power of Divine grace: of the triumphs which the Christian gains over death and the grave. It reveals to them the wants of a world lying in wickedness; without a knowledge of which, they can neither act nor pray on these subjects as duty requires. Nor is it to be doubted that this humble instrumentality has contributed greatly to kindle and promote the flame of Christian benevolence which is spreading so rapidly through the land When Religious Newspapers were first introduced, little indeed was done by the American churches in diffusing a knowledge of the Gospel, either by means of Bibles, Missionaries, or Religious Tracts. Not one of the benevolent Societies which now make a principal figure in our country was in existence, except the American Board; and that was comparatively feeble and inefficient.

In connexion with these efforts, and promoted no doubt by the same instrumentality, there has been a great increase in the number and frequency of revivals of religion.— It is not to be expected that all the instances of good accomplished by their efforts will return to the ears of the publishers; yet we say with humility and gratitude, that occasionally they have the happiness to hear of sinners convicted, and souls converted, by the direct influence of the truths they send forth.

Christians in other countries, and infidels in this, have perceived the importance of these publications.— There is now a Religious Newspaper in England, and another in Germany. A Deistical paper is published in this city; and other papers for the promotion of error exist in various parts of the country.

From this brief sketch of the advantages of Religious Newspapers, which we acknowledge is a very imperfect one, does it not follow that ministers and other influential Christians are bound in duty to promote their circulation? We may see what can be done in this way, by the success which has attended the Methodist paper in this city. In rather more than a year after its establishment, it numbers something like 17,000 subscribers; and this, not because it is so much better than every other paper in the land, but because each minister in 17 Conferences makes it a point of duty to increase its patronage. In the Presbyterian & Congregational Churches a similar effort might be made, with the happiest success. They together contain from 200 000 to 250,000 communicants; while the whole number of Religious Newspapers circulated among them is only about 20,000. As a body they are an intelligent and reading people, better able to pay for a newspaper than the Methodists; and in thousands of instances, we presume, have neglected to order it for no other reason than their ignorance of its value.

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Cheapness of Newspapers.—It is not perhaps generally known that the quantity of printed matter contained in a newspaper is much more than can be obtained in any other way for the same price The editor of the Vermont Chronicle, in answer to a complaint of the extravagant price of his paper, by a person who was solicited to subscribe, makes the following calculations, which will serve to show to all who are ignorant of the fact, the very low price at which newspapers are generally put.—*Newburyport Herald.*

"We went to our shelves and took down a volume published in London —price, in boards, $2 50, and on making an estimate, found that our paper for a year contains as much as nine such volumes, worth at $2 50, each $22 50! It startled us: can it be, we thought, that our paper is so very low? We took a volume, in boards, published in Boston, and having made a similar comparison, found that making the letter press, or reading matter, of that volume, our guide, we ought to charge for the Chronicle $10 60 a year! But perhaps periodical pamphlets are some cheaper. Here then is the American Journal of Education, an excellent work, and nobody complains of its price. Judging by that, as above, the advance price for our paper should be $10, and taking the National Preacher, even, for our guide, it should be $9! We will apply one other test—the severest in our power. We have on our desk the little Tract, "Improvement of Farming,"—we recommend it, by the way, to our agricultural friends; they ought all to read it; published by the American Tract Society, and therefore sold as every body knows, at a price proverbially low. Yet in order to make the same amount of letter press as dear in our paper as in the publications of that Society we ought to charge $2 28 in advance —and yet fault is found with us for asking $2 at the end of the year."

If a country advertising Paper at two dollars, one third of which is filled with advertisements, be so extraordinarily cheap, and the calculation is correct, how much cheaper still are our religious papers, which contain no advertisements at all. But there are persons who receive periodicals for years and complain if they are asked for any thing in return.—*Phila. Reli. Mes.*

SABBATH SCHOOL SOCIETY FOR IRELAND.

A meeting of this Society was held in Liverpool on the 9th of October. James Cropper, Esq in the chair. The Report stated among other encouraging facts, that the Society had under its care 1,945 Sabbath Schools, 14,404 gratuitous Teachers, and 163 484 scholars. At the date of its formation [1809] the whole number of Sabbath Schools in Ireland was only 73

As auxiliary to these efforts, the Society have distributed a total of 14,000 Bibles, 200.000 Testaments, and nearly 2,000 000 of other books. The pupils, 75.000 of whom can read their Bibles, are permitted to carry them home, for the benefit of their parents and friends. The expenditures of the year amounted to 2,500*l*; of which 300*l*. were subscribed by Sabbath School children in England in sums of one penny each.

The Report having been read, and a motion made for its acceptance, the meeting was thrown into confusion by a number of Catholics who appear to have attended for no other purpose. For half an hour the uproar was so great that not a speaker could be heard. At length the tumult partly subsided, and amidst many interruptions, the business of the meeting was continued and concluded. The Liverpool Courier speaks of the outrage as "unprecedented in the annuals of Liverpool meetings."—*N. Y. Obs.*

ANOTHER STATE SUPPLIED WITH THE BIBLE.

It is with great pleasure we learn from the Hartford Observer, that at a late meeting of the Connecticut Bible Society, it was resolved *that every family in the State should be supplied with a Bible within one year.* Making the total population to which a similar resolution has been applied, 2,403,783; (including the total inhabitants of New-Jersey, Pennsylvania, Vermont and Connecticut,) or nearly *one quarter of the entire population of the United States.* May the work go on, till there shall not be a hamlet in the wide extent of our country, where is not to be found the word of life. *Ib.*

THE BIBLE IN NEW JERSEY.

When the resolution was first announced, declaring that every family in the State of New Jersey should be supplied with a Bible in the course of a single year, many said, "it cannot be done." If these persons are friendly to the circulation of the Scriptures, they will be pleased to learn, that already, before five months of the year are elapsed, the work is completed (as we understand) in every County except two.

Poetry.

OUR FATHER'S CALL.

Brethren, while we sojourn here,
Fight we must, but need not fear;
Foes we have, but we've a friend,
One who loves us to the end:
Forward, then, with courage go,
Long we shall not dwell below,
Soon the joyful news will come,
'Child, your Father calls, come home.'

In the way a thousand snares
Lie to take us unawares;
Satan with malicious art
Watches each unguarded heart;
But from Satan's bondage free,
Saints shall soon in glory be;
Soon the joyful news will come,
'Child, your Father calls, come home.'

But, of all the foes we meet,
None so oft betray our feet,
None betrays us into sin,
Like the foes that dwell within;
Yet, let nothing spoil your peace,
Christ will also conquer these;
Then the joyful news will come,
'Child, your Father calls, come home.'

REVIVAL IN LOWELL, MASS.

Extracts from a letter to a friend, published in the Boston Recorder.

Lowell Nov 1827.

I am not prepared to give, as you request, a sketch of this place. Its growth has been very rapid. Lowell, a few years ago, was a barren desolate nook of sand and rocks in the northeastern corner of Chelmsford, at the junction of Concord and Merrimack rivers. The establishment was projected in 1821; the first factory was put in operation early in the autumn of 1823; and the population increasing at the rate of 1000 a year, is now estimated at 5000. I can fix no limits to its future growth. The water-power is almost unlimited; the place will probably furnish sites for 100 factories; and I see nothing therefore to prevent its becoming ere long the Manchester of America. . . . . .

I feel very reluctant, if not incompetent, to describe the early state of religion here. I leave you to conceive it for yourself. Imagine nearly 1000 workmen thrown together from various parts of the land, with an endless diversity of religious views, and left for years without any special means of grace, and you will form a pretty just idea of the hot bed in which the germ of our character was planted.

Christians mourned; but, strangers to each other, they were doomed for a time to mourn in solitude. At length, however, a few kindred spirits met to mingle their sympathies, and their prayers. A small number, now members of my church, began early in 1826 to hold a weekly religious meeting, and agreed to unite once a week in secret prayer for the special effusions of the Holy Spirit. Their prayers were heard. The Spirit began in a few weeks to descend like a gentle dew; a weekly meeting for inquirers after salvation was soon commenced, and so steady ever since, has been the progress of this revival, that these meetings for prayer and religious inquiry have been continued to the present time. Though conducted for more than a year by private Christians alone, they were the means of hopeful conversion to many who are now "burning and shining lights" among us.

Our church was organized with 50 members in June, 1826. But for six months they had no place of worship. About the 1st of December they procured a school-house for temporary convenience, and engaged the able and faithful services of Professor Howe. But in February he was obliged to leave them, and enter upon his professorship in Dartmouth College.

I found the church quite disheartened by his departure. They were driven to their last refuge; they resorted in humble earnest prayer to God; and soon his Spirit descended with so much power, that in a few weeks the number of attendants at the inquiry meeting increased from four or five to more than sixty. It was a still, small, but heart-stirring voice. It pervaded the whole congregation, and soon passed from the sanctuary to the boarding house and factory room. Often was I obliged, even at an evening lecture, to force my way to the pulpit through a crowd of females standing even on the stairs. The house of a deacon in my church was thronged every evening with those who were deeply solicitous to know what they must do to be saved. Seasons of family prayer, held without any special notice at the boarding houses, were often attended by more than 50 eager and weeping listeners. In some families, 15 or 20 were hopefully converted in a few weeks, and nearly all in one factory room, where between 20 and 30 females were employed.

I am unable to estimate very exactly *the fruits of this revival*. Some have made a profession of their faith in their native places; others were unable to find a seat in the school-house where we were pent up for twelve months; but our church has nevertheless been increased in little more than a year from 50 to more than 250. In less than six months we have received about 160. At our last communion we admitted 51. More than 50 hopeful converts still remain, and the number of anxious inquirers may vary from 40 to 70. The whole number of those in our society alone who hope they have "passed from death unto life," since the commencement of this revival, cannot be estimated at less than 250.

Even these are not all. Other churches have shared largely in this "refreshing from the presence of the Lord." The Baptists, who had preaching a year before my people, organized in Feb. 1826, a church of 28 members which has since been increased to more than 120. The Methodists have also a flourishing church of 80 or 90 members under the pastoral care of a faithful resident preacher.

Every thing here is yet in its infancy, but we are encouraged by our prospects. My church often reminds me of those better days, when "the disciples were of one heart and one mind," when they remained "steadfastly in the apostle's doctrine and fellowship" and "all continued with one accord in prayer and supplication with the women." They are truly a brotherhood of kindred and cemented hearts. To their growing piety, their fervent prayers, and steady untiring zeal, as the principal cause under God, I must attribute the power and long continuance of this revival. They have also learned to do good. A Female Tract Society, formed about two months ago, has already increased to nearly 300 members, and done more than ever had been done before to promote the circulation and reading of tracts. The ladies have within a few months established four Charitable Societies, and during the year have given for various objects between 400 and 500 dollars. For our meeting house they have contributed about 1700 dolls. Several have given each 100 dolls. from their small weekly earnings.

Yours in the best of bonds,

GEO. C. BECKWITH.

ADDITIONS TO THE CHURCH IN LEE MASS.

On the first Sabbath in July, which was the Sabbath of our communion, we received into the church fifty from the world, and two by letter. On the first Sabbath in September, we received thirty-seven; and on the first Sabbath in November we received eighteen, all by profession; making an addition of 107 to the number of communicants. These seasons were indeed interesting, solemn and joyful. Nine now stand propounded as candidates for admission, and more it is expected, will offer themselves for examination before the communion in January.

A. HYDE.

REVIVAL IN GLOUCESTER, MASS.

Extract of a letter from Gloucester, dated 29th Nov. to the Editor of the Christian Watchman.

"The attention to religion is still progressing, and truly we may say, the Lord is with us. Since I arrived home from Boston, there has been, I should think from eight to ten new subjects of grace, say since the 25th. In all perhaps 130.—Next Sabbath is communion, when, about 50 will join. Pray for us."

NORTH WORCESTER CONFERENCE

Extracted from the Boston Recorder.

On Wednesday, Nov. 14th, a conference of Churches was held at Fitchburg, Ms. according to previous appointment.

The church in Westminster, Rev. C. Mann pastor, which was favored with a revival but two years since, has enjoyed another precious season during the present year. The first indications of a revival appeared early in the spring; and were perceived by the pastor in a course of *pastoral visits*, expressly intended for religious conversation and prayer in every family. God has blessed the exhortations of pious friends, and abundantly shewed the prevalence of prayer. Between 60 and 70 have expressed a hope, of whom 40 have united with the church.

The church in Gardner, under the care of Rev. S Lincoln, has received an accession of about 50 members, the fruit of a revival, which commenced in that place, early in the spring, and has not yet entirely subsided.

The church in Princetown, Rev. A. Philips pastor, has had several seasons of revival. Early last spring an unusual attention again prevailed, which still continues. It has not been rapid, but still and solemn. About 40 persons have hope, and 25 now attend the meeting for inquiry.

THE MOST IMPORTANT TRUTH.

I asked a little boy in the Sabbath School, what was the most important truth in the Bible—to which he answered,

"And what is more than all beside,
The Bible tells me Jesus died;
This is its best, its chief intent,
To teach poor sinners to repent."

DAILY RESOLUTIONS OF LAVATER OF ZURICH.

I will never, either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing.

I will neither do, nor undertake, any thing, which I would abstain from doing if Jesus Christ were standing visibly before me; nor any thing of which I think it is possible that I shall repent, in the uncertain hour of my certain death.

I will, with the divine aid, accustom myself to do every thing, without exception, in the name of Jesus Christ, and as his disciple; to sigh to God continually for the Holy Ghost; and to preserve myself in a constant disposition for prayer.

Wherever I go, I will first pray to God that I may commit no sin there, but be the cause of some good.

I will never lay down to sleep without prayer, nor, when I am in health, sleep longer than, at most, eight hours.

I will every evening examine my conduct through the day by these rules, and faithfully note down in my journal how often I offend against them.

O God! thou seest what I have here written. May I be able to read these my resolutions every morning with sincerity, and every evening with joy, and the clear approbation of my conscience.

MILITIA MUSTERING.

One of its Advantages.

It teaches men to love their enemies, "How! teach men to love their enemies, quotha? A system of warfare teach men to love their enemies? A most heterodox way of loving, truly!" Harkee, one moment, friend—there is no warfare about it? On the contrary it is as gentle as a "sucking dove," and as peaceful as ever a toy shop in all the country. Nay, it teaches men to love their enemies almost to their own ruin—in truth they become enamored of *blue ruin* itself. They hug the 'black Betty' that contains it to their bosoms, and hang upon her lips, until at length they are glad to find a fence to hang upon.